N°. III.

FOR OCTOBER, 1807.

(Continued from page 72.)

" to be safe in believing it and as safe " in asserting it and reporting it to others, " I must have evidence for myself before I " can believe it; tho' I might not feel at " liberty to call your integrity in question, " it is a duty I owe to myself and to my " God, to call your infallibility in question: " therefore, although I may believe you to " be ever so good a man, I must have some " real good evidence to prove the truth of " your assertions and report before I can " have any thing more than an implicit " faith in your declarations.

No. 5. " After finding out how liable " the best of men are to great mistakes I " cannot easily be prevailed on to found " my faith upon the supposed infallibility " of any man; and that which may be good " evidence to another may be no evidence " at all to me: if you have received an " evidence from the Lord by divine revela- " tion, *that* is evidence to you; but, if you " tell me so, I must have some sufficient " evidence to enable me to believe *that*.

" Your bare assertion is not sufficient to " produce any thing more, at best, than an " implicit faith."

No. 6. THE EDITOR, TO THE HALCYON CHURCH, GREETING.

Fellow members of the mystical body of Christ.

What kind of evidence do you want? Whatsoever doth make manifest is *light*, and light cannot come from the dark regions:———can you not say with the man whose eyes the Lord opened in John IX. 25. " *One thing I know, that, whereas I was blind, now I see.*" See verse 30. " *Herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.*"

No. 7. This kind of evidence was sufficient for him, and it ought to be for you.

No. 8. What kind of evidence did the apostle produce to prove the truth of his apostleship? (said he) " *if I be not an apostle unto others, yet doubtless I am to you: for the SEAL of mine Apostleship are ye in the Lord.* See 1 Cor. IX. 2.

No. 9. Can a devil open the eyes of the blind?—where the most light is, *there* must be the most *truth*:——" Since the world began " was it not heard that any man opened the " eyes of one that was born blind."

No. 10. If it is proper to judge of causes by their effects, it is equally right to judge of the Message, I have delivered, by its effects and to judge of the messenger by the true nature of the message. It is in the message then you are to look for the evidences requisite to establish the credit of my assertions and report. Where the most light is, *there* must be the most *truth*, and the greatest nearness with God; and as light and darkness have no fellowship, even so, we cannot expect much fellowship to exist between God and the devil.

No. 11. A good tree does not bring corrupt fruit, nor does a corrupt tree bring good fruit.

No. 12. Where there is a confirmed *unbelief* no evidence is sufficient to produce conviction. That which is undeniable evidence to me (I grant) may be no evidence at all to you.

No. 13. That which is sufficient evidence to me, is one thing, but that which is sufficient evidence to you may be another.

No. 14. What Peter saw in a *vision*; what Paul experienced, and what John saw, when in the spirit, on the isle of Patmos, were divine evidences to them; but pray what evidence have any of us to establish the credit of their assertions or to confirm our faith in the truth of their reports, more than if any other good man

was to make like declarations to us now?—what right have we to believe an *Angel* spoke to *Paul*, or to *Peter*, to *Zachariah* concerning John, to Mary, to Joseph, to Jacob, to Abraham, to Sarah, and others; as the scriptures declare?

No. 15. These divine communications were evidences to them, but what evidence have we, to prove that there was one word of truth in their assertions concerning these things? How are we to know but that the whole was affectation, deception, and imposition?—How are we to know but what Moses, and Jesus were impostors, &c. &c.—? I answer WHATSOEVER DOTH MAKE MANIFEST IS LIGHT; *all light is from the fountain of TRUTH; and no lie is of the truth.*

No. 16. The divine light, the real divinity, that the *Message* contains, is sufficient evidence, to every humble receiver and lover of divine truth, to establish the credit of the *Message* and to confirm the faith of the sincere enquirer, in the *Mission* and *Authority* of the *Messenger*: for we have a divine right either to make the tree good and his fruit good, or else to make the tree corrupt and his fruit corrupt.—See Math. XII. 33. 35.—The fruit is to be found in the message.

No. 17. In this work, therefore, I shall (whether it be credited or not, whether it be kindly received or otherwise, whether they will hear or forbear) freely give, unto the

public, the divine and undeniable evidences I have received, from the Lord, to confirm my faith in this glorious *truth*, that the state introductory to the millennium has commenced; or in other words, that the millennium has commenced its first openings and that Christ's second coming is near at hand.—I have received my authority, to make this report, from the Lord:—I have received it by divine revelation, and I have received commandment of God to bear this *Testimony* and to deliver this *Message* publicly, first to the visible church, *then* to the world at large; and although I have long fled from the presence of the Lord, JONAH like, for fear of man (knowing the prevalence of unbelief) I am now determined to shrink no longer at unbelief—no! nor at all the *ghastly* foes which may presume to stand in my way, to oppose the work of God: through divine aid I shall deliver the message and render my reasons without reserve, and leave the event to God.

No. 18. I know that the cruel monster, *Unbelief*, stands ready to oppose and say "*the Lord hath not spoken unto him.*" Be it so:—let death itself stand in the way, to outbrave the truth, I trust it shall not daunt me; but, what the Lord saith to me that will I speak. I expect to be mocked and derided by unbelievers, but if I am it is no more than my fellow servants and brethren were before

me; yea, and even my Lord and Master himself: and why should I complain if I fare no worse than my Lord and Master did?

No. 19. My *Message* being calculated to oppose and make void the various false messages of the IDOL shepherds (who teach for hire) I need not calculate on any thing short of bitter opposition and persecution from *them* and angry frowns from all such as are duped and actuated by their influence.

No. 20. But, truth is invincible and will prevail——the *Message* I deliver is the first thing to be examined by every sincere enquirer.—If, on due and impartial examination, *this* is found to be undeniably true, and if the light therein contained is found to be such as will clearly expose former absurdities, as well as shew a better and more consistent system, then the evidences contained in the *Message* will be found fully sufficient to establish the credit of the same and prove the *Authority* of the *Messenger*, in every sincere and judicious mind.–As to wilful unbelievers, we need not look to satisfy *them*, because, they are determined not to be satisfied; they always have been, and always will be, (while they remain in existence) barking at the true servants and church of God, like *dogs barking* at the *Moon*.

ATHELIN.

N. B. A history of infant baptism will appear in the next number.

THE TERMS of the Messenger are,

I. The work to be comprised of 24 Nos. of about 36 pages (Duodecimo) each.

II. One of said Nos. to be published every month, after the commencement of the publication, until the whole is completed; with a new type and good paper.

III. The publication, to be delivered, for subscribers, at any town, agreed on (between the subscribers and the editor) upon the banks of the Monongahelia, or Ohio, from Morgantown down to the great falls of Ohio; as nearly quarterly as possible, free from postage.

IV. *Price*, to subscribers, 12 1-2 cents per No. payable,—one dollar on the delivery of the first No, and 12 1-2 cents on the delivery of each No. afterwards, until the amount of said price is paid.

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Those who obtain 12 subscribers and will be accountable for the payment, (agreeably to the terms) to receive a copy gratis.

The first, second, and a part of the 3d No. are now completed; One dollar and 12 1-2 cents therefore will be now due on every set, when delivered as the terms require.——The expences attending the commencement of this work being so heavy and the editor's capital so small, a punctual payment, of what will be now due, from

each subscriber will, not only, greatly oblige the editor, but, equally assist in the furtherance and promotion of the work.

As the subscribers and well-wishers of this work well know how many disadvantages and great difficulties the editor has to encounter (in this western country where paper and other necessary materials are not convenient to be obtained) being surrounded with opposers and oppositions of various kinds, laying a variety of obstructions in the way if possible to suppress and prevent the rise and progress of the millennium cause and church; he hopes that his friends will not be unmindful of his most trying and difficult situation, on this important occasion: but that all his friends and the friends of this work, will exert themselves, in doing what they can with propriety, towards assisting him in the arduous undertaking and in the furtherance and promotion of the work.

A punctual payment at this time, in order to enable the editor to obtain paper for the ensuing Nos., is greatly needed, the subscribers are therefore humbly requested not to fail in this necessary point. By a conformity to the above request the subscribers will confer a peculiar favor on the

EDITOR.

N. B. A new halcyon hymn book, it is expected, will shortly be published.

THE

DOWN-FALL

OF THE

HALCYON CHURCH,

Predicted in a Dream.

REPLY.

Rejoice not against me, O mine enemy; when I fall, I shall rise: when I sit in darkness, the LORD shall be a light unto me.

I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Micah, vii. 8. 9.

The Editor

TO THE HALCYON CHURCH.

Brethren and Sisters in
The Lord.

As, according to holy writ, it has, in former ages, been one of God's favorite methods in inſtructing, warning, and comforting Man; to communicate intelligence to the ſubjects of his friendſhip, on the moſt important occaſions, by Dreams, and as we have no ſufficient reaſons to believe that God has ever yet been diſpoſed to diſcontinue this divine method, I have ſuppoſed it might not be offenſive, to any real Chriſtian, to have the following DREAM inſerted in the preſent periodical work, for the reader to put ſuch interpretations on the ſame as he or ſhe may find proper.

The Dream, I believe to be from the Lord, and the forepart of it appears to point out the ſituation of the *World* or *Church* previous to the exhibition of the *Urim* and *Thummim* in the firſt openings of the Halcyon Church.—The firſt *Woman* pointed at, in the *Dream* I believe to be the Halcyon Church in its firſt *Form*, before the reviſal of the *Conſtitution*.

But, perhaps my interpretation may not be correct.

Let every reader judge for himſelf.

THE

DREAM.

In Mason County, Virginia. On Friday afternoon, the 22d of November, 1805. (calling into view the state and situation of Man) my mind was not a little perplexed and grieved on beholding the situation of things; also I was led to a close examination of myself to know if the wrong was in me or in others, on which my soul not only became really humble before the Lord, so as to be fully willing to submit the whole to him, but also to seek unto him *only* for all that instruction and comfort which I needed on the present occasion. In this deep exercise of mind, I walked over to the house of my neighbour and brother in Christ, (Mr. Miles Lewis) where I spent the evening in conversation, then laid me down on the floor, with my feet to the fire, to sleep; where I dreamed and *behold* the light of this world refused to shine any more on the earth, and, for want of the sun-beams, the vegetation ceased; in consequence of which the whole world was covered with mourning and wretchedness: but there was no deliverer found on the Earth to redress the grievance of Man, and behold, while men were in great affliction, under the Present distress, the Lord of the spiritual world looked down upon the

natural world in pity and made report, by the Angels, that in the ſpiritual world there was a *Pearl* of great intrinſic value, in which was vetted (or contained) the ſeeds of light and conſolation and the power of reſtoring the vegetation; which ſhould ſhortly be ſent to the natural world, to effect deliverance: on hearing of which many were comforted and with warm expectation and great anxiety looked forward for the approaching and deſirable period.

Immediately after this, I looked and beheld that ſame *Pearl*, in the form of a heart in a ſmall ſquare Box the height, depth and length of which appeared to be equal,—the *Pearl* within the Box was nearly the colour of very pure, fine and living fleſh; reflecting a brightneſs and glory which ſhone through the Box and ſometimes exhibited the colour of clear white light, ſometimes nearly a purple, which at times diſplayed the form of a beautiful bow over it with the colours of a rain-bow.

This ſame was ſent from the Lord of the ſpiritual world, by a bright ſhining Angel, who deſcended in a clear bright cloud from the ſpiritual into the natural world, on the deſcent of whom the attention of many were called to behold the wonder, and the Angel exhibited the *Pearl* in the form of a heart in a ſmall ſquare box of the colour of the moſt pure and fine gold.

And there appeared many millions of peo-

ple, both of men and women, gathered on the occaſion, with great anxiety waiting, on a beautiful riſing ground to behold the *wonder*; and the Angel cried with a loud Voice "*In* "*the Nature* of things, it is requiſite that one "woman, in this great multitude (for a while) "ſhould recieve in poſſeſſion this Valuable "Object and whoſoever ſhe may be--in the "poſſeſſion thereof ſhe ſhall poſſeſs the moſt "Valuable Object under the ſun, and ſuch "ſhall be the privileges and bleſſings always ac-"companying this object, that if ſhe only "knoweth how to poſſeſs the object, without "abuſe of her privilege, ſhe may be the moſt "happy woman on the Earth: But her ſitua-"tion will require much attention, humility, "condeſcenſion and fortitude; for whereas un-"to her much will be given, of her much will "be required: the abuſe of her bleſſing there-"fore, will be criminal."

And while the box was exhibited to the multitude, behold, many came and looked in the box to ſee the *Pearl*; but altho' they could ſee the box they could not ſee the *Pearl*; for it required the poſſeſſion of certain peculiar principles from the ſpiritual world to qualify them to ſee it; which, as yet, they poſſeſſed not and of courſe they deſired it not.

As I looked thro' the multitude I beheld and lo there appeared a beautiful Young Lady dreſſed in clean and white attire, who had been rejected and forſaken by the Object of her love;

natural world in pity and made report, by the Angels, that in the ſpiritual world there was a *Pearl* of great intrinſic value, in which was vetted (or contained) the ſeeds of light and conſolation and the power of reſtoring the vegetation; which ſhould ſhortly be ſent to the natural world, to effect deliverance: on hearing of which many were comforted and with warm expectation and great anxiety looked forward for the approaching and deſirable period.

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As I looked thro' the multitude I beheld and lo there appeared a beautiful Young Lady dreſſed in clean and white attire, who had been rejected and forſaken by the Object of her love;

in consequence of which she had been sorely afflicted and her soul humbled; by means of which her mind had been taught to forsake carnal pleasures and to seek those *only* which were heavenly.——She came forward & looked in the box and saw the *Pearl*, and appeared anxious to receive it, on which the Angel gave it into her possession, with a very particular charge how to conduct with the same.

And I saw the light proceeding from thence, amongst men, with comforts following and the Vegetation began to be restored; —at first for awhile, the Lady who received the box with the *Pearl*, carried it in her bosom and greatly rejoiced; because she was first made partaker of the benefits accompanying this valuable Object.—Nevertheless, as she became naturalized to the object, she lost a proper sense of its true value as well as a sight of her own privileges in such enjoyment. &c. &c —in consequence of which she took it out of her bosom and sat the box, with the *Pearl*, on the hearth in the corner of a fire-place, in a certain house *where* she seemed to dwell.

And the Pearl appeared to be capable of speaking, on which it complained, with grief, of the treatment and contempt it received from the woman: but, instead of yielding attention and condescension, she became angry, kicked it with her foot and threw hot embers on the *Pearl* and *Box*: retorting, that

it required more of her attention and condescension than she saw proper to yield.

The box frequently caught fire from the hot embers and seemed sometimes, for a little while, to be injured thereby, but would recover the injury again in a little space:——when the box would take fire, from the embers, she appeared not willing it should be burnt up (although, to gratify her temper, she threw the embers) and there were two vessels of water standing, one of which was clear as crystal, the other muddy——she took of the muddy water and threw on the *Pearl*, and Box: and behold, there were a great number of people collected where she was, whose attentions were directed to her and by whom she was treated with the greatest respect and veneration, on account of the *Pearl* from which so much benefit was expected to be derived; —and these spectators seemed to be grieved, to behold the insults and abuses which the *Pearl* received from the woman with the hot embers and muddy water:——in the mean while some of the spectators told her of the consequences, which might result unto her from those improprieties, &c. if she should persist; ——but *this* only kindled her resentment, and, her heart being exceedingly imperious and self-willed, she refused admonition—her feelings seemed to be impenetrable; nor could she be prevailed on to yield condescension.

After this I beheld the Angel of the Lord,

by whom the Pearl had been handed to her, in the form of a man, addreſſing her in words following viz.

" Oh woman! haſt thou forgotten the charge delivered thee with this object?——haſt thou forgotten that thou art the moſt highly favoured woman on the Earth *? haſt thou loſt ſight of the value of this object and of the greatneſs of thine own privileges in the poſſeſſion of the ſame?—— haſt thou forgotten the kindneſs of the Lord to thee after thou waſt rejected and forſaken, when thy heart was humbled before him? is this the return that he muſt receive from thine hand? beware of the conſequences!——She not knowing it was an Angel of the Lord, but ſuppoſing it to be ſome other perſon, angrily replied—" ſir your " whole addreſs is the language of a carnal " heart;—I fear God as well as you and my " conduct is as upright as yours:—I am as at- " tentive to the lord's counſel as you be:"— on which the *Angel* withdrew.

I then heard the Lord ſpeaking with a voice from heaven to the woman ſaying; O woman " reflect! I have conferred bleſſings on thee " above all others of thy ſex whereby, with " a becoming heart and converſation thou

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* *How can a perſon without an appetite, realize the good of the moſt delicious feaſt—even in the time of a famine—?*

"mighteſt now be the happieſt woman on the Earth"

But, as the voice was ſpeaking ſhe refuſed to hear; and I heard the *Pearl* in the Box utter a very bitter and loud groan, which reached the Lord's ears in the ſpiritual world; and the aforeſaid Angel came forth, ſwift as a dart, to convey the Box and Pearl to a better ſituation.

On ſeeing the woman like to be bereaved of the object, through her own obſtinacy, my ſoul wept bitterly; for I felt a great love to the woman; becauſe ſhe appeared to be poſſeſſed of many excellencies, notwithſtanding her obſtinacy in the preſent caſe, and would have prevailed on her to condeſcend if it had been poſſible; but ſhe ſuppoſed me to act from ſelfiſh, intereſting and carnal motives, and therefore, would not hear, and of courſe all my efforts ſeemed to be vain.——The Angel, for a few moments appeared to pauſe, in order to afford her ſpace to repent; on which I felt exceedingly anxious on her behalf; for it ſeemed yet poſſible for her to retain the valuable object in poſſeſſion if ſhe would only yield in becoming humility.

But, by reaſon of her imperious heart and arrogant mind ſhe refuſed ſubmiſſion; and ſeeing what was like to take place ſhe in a moſt haughty manner turned her back to the Box and *Pearl* and ſought comfort among thoſe who could not ſee the *Pearl*, and they

led her, in a moſt friendly manner, from her houſe to a *Den* of ſerpents and as they came to the *Den* behold they all became ſerpents in like manner; which when ſhe ſaw ſhe endeavoured with dreadful ſhrieks to eſcape, and as ſhe returned towards her houſe ſhe cried aloud "I have injured myſelf! I have "injured myſelf! I might have been happy but "have made myſelf miſerable! I have refuſed "my own honour and felicity! but too late! "——too late, to recall that which (by my own "obſtinate imprudence) I have forever loſt." —However, altho' ſhe was bereaved of the object I ſaw her comforted by Angels and admitted among the heavenly throng, after her repentance; though not reſtored any more to the poſſeſſion of the object as before: for want of which ſhe appeared to have ſuffered a great loſs.

I beheld the Angel in the mean while conveying the Box and *Pearl* to a new multitude, placed in a moſt beautiful and level ſituation, in a Northerly and Northeaſterly direction from the other multitude; though they all appeared to have their faces toward the ſouth and ſeemed to be ſlowly moving thitherward, whereas the former multitude appeared to have their faces Northward and inclining thitherward.

In this new multitude there appeared to be many millions of *Men* & *women* & in the midſt, of this great multitude, the Angel exhibited the object preſenting the ſame to a beautiful

virgin; who was clothed all in white and ſhined with a divine glory (*the Lord, with a loud voice from the heavenly world, declared her to be a pure virgin, who had never been rejected and grieved as had the other :*) unto whom the Angel delivered the Box and *Pearl*, with a like charge as in the former caſe ——She joyfully embraced the object putting it into her Boſom and declared, *aloud*, before the multitude "*This is the firſt in my affection and my* "*heart ſhall be joyful in God.*"

All this while the light and its ſalutary effects had been increaſing and the vegetation reſtoring, but now increaſed with a more divine luſtre and glory; and I beheld until the whole Earth was lightened with the glory which proceeded from this *Pearl*, as well as the vegetation compleatly reſtored and all ſadneſs done away.

As I ſtood muſing on this wonderful Phenomenon, behold, there came an Angel to me and told me that I ſhould dwell in this Mountain, from whence I beheld theſe wonders, until all theſe things ſhould be accompliſhed: and I awoke and behold it was a Dream.

As I awoke my mind was deeply impreſſed that part of what was contained in the dream was paſt, part was preſent and part was yet to come.

A

SHORT HISTORY

OF

INFANT BAPTISM.

CENTURY I.

The moſt that is pretended about Infant Baptiſm in this century, is, that Dionyſius, the areopagite, wrote a Book called the *Eccleſiaſtical Hierarchy*, in which he tells of the ſeveral orders and dignities of the clergy, rites, ſervices, orders and dignities of the church; and among the reſt, he mentions infant baptiſm as an ancient *Apoſtolic Tradition*, with the additional rites belonging to it; ſuch as conſecration, chryſm exorciſm, &c. which he affirms were all in uſe in the days of the *Apoſtles*. It has been proved by Eraſmus, Valla, &c. the Greek and latin fathers, that he never wrote any ſuch book: but, that ſeveral Centuries after one Apollonius wrote the Book and endeavoured to father it upon him.

It is certain, that theſe *clerical titles* were never heard of till ſome hundred years after Dionyſious was dead.

See Magdebergenses, cent. 1, *page* 616.

The fact is, infant baptiſm was a thing unknown to the Church in this century.

CENTURY II.

In this Century it is pretended by *Pope* Clemont that oil was uſed in baptiſm. Pope Hygi us pretended that Goſſips, or ſureties, were appointed, though the moſt authentic hiſtories prove that there was no ſuch thing practiſed in this Century.

See Danvers on Baptism, p. 100.

CENTURY III.

Origin, who lived in this century, aſſerted that the baptizing of Infants was a *tradition* of the Apoſtles, and according to the uſage of the Church. *See Homily*, p. 124.

In this Century, Baptiſm was firſt altered (by the Church of Rome) from the former method to ſprinkling, and inſtead of going to *rivers, fonts* were uſed to baptize in; beſides *this*, the time for baptizing was at two ſtated ſeaſons, Eaſter and Whitſuntide.

See Magd. cent. 3 p. 129.

CENTURY IV.

In the latter part of this *Century*, almoſt four hundred years after the birth of Chriſt, Infant Baptiſm was conſidered an *Apostolic Tradition;* and in ſome parts of *Africa* children were baptiſed. In this Century they firſt Baptized *meeting houses!*

See Magd. p. 482.

Unto this time, Infant baptiſm was conſidered, by all, to be no more than a mere *tradition*.

CENTURY V.

In this century infant baptiſm firſt received its ſanction by the decrees of *Popes* and *Councils*. Dr. Taylor, in his book of prophecy, page 237, ſays, "And the truth of the "buſineſs is, as there was no command of "ſcriptures to oblige children to the ſuſcep-"tion of it, ſo the neceſſity of Pædobaptiſm "was not determined in the Church"—'till the canon that was made in the Mi—vitan council, a provincial in Africa, *never till then*.

This council was compoſed of 92 Biſhops and was held in the year 402.—

See Magd. p. 835.

In the year 416, the fifth general Council held at Carthage, made this decree——"*We* "*will, that whosoever denies that little chil-*"*dren, by Baptism, are freed from perdition* "*and eternally saved, that they be accursed.*"

In this Century it was taught that baptiſm took away original ſin. *Chrysostem* ſaid, "In-"fants ought to be baptized, as univerſally "received by the Catholic Church, to take "away original ſin."—*See Magd.* p. 375.

In this century the clergy taught, that parents could believe for their children. The Biſhop of Alexandria ſaid, book 7, chap. 27,

" that all baptized infants are believers, and " all unbaptized infants are unbelievers." At this time, infants were admitted to the Communion.

CENTURY VI.

In this century, the council of Gerunden, in Spain, held in the year 520, ordained, " *that young children, from their mother's womb, be baptized.*" *See Vossius, de Bapt.* p. 179.

Pope Gregory the great in book 1, p 4, says " let all young children be baptized, as they ought to be according to the *tradition* of the Fathers." The Clergy taught that baptism made saints of children, and took away their sins.

Maxentius says, " children are not only adopted into a state of sonship, but have the remission of all sin by baptism."

See Magd. p. 227.

In this century the Clergy baptized the heads of 6000 Infants that had been murdered and buried; in order that their souls might be saved. *See page* 388.

CENTURY VII.

In this century, Isidorus said, " if children " are not baptized, and so thereby renewed, " and original sin washed away, they are in " a state of Damnation."

See Magd. p. 146.

At this time the faſhion of naming the child in baptiſm was introduced. The clergy in this century firſt named meeting houſes, when they were Baptized. Some were named after Angels and ſome after ſaints——ſuch as *St. John's* Church, &c If children died unbaptized, they uſed to dig them up and baptize them. *See Magd.* p. 7.

CENTURY VIII.

In this Century a law was made that baptiſm ſhould be adminiſtered in *Latin*; that *ſalt* ſhould be uſed in baptiſm——that the *hair* of the perſons baptized ſhould be cut off, and that the *Priest* ſhould have a preſent made him when the child was baptized.—— This preſent was called DEODANS, *(forfeited to God to pacify his wrath)*

In this century, meeting houſes were baptized and conſecrated in the Name of the *Trinity*; and meeting-houſe bells were firſt introduced.

CENTURY IX.

In this century, the Popiſh *Council*, made an addition to the practice of Infant baptiſm, which was, that of exorciſm, or caſting the devil out of the child before baptiſm—they likewiſe made a law that the *head, ears* and *noſe*, of the child ſhould be *ſalted* and *anointed* before baptiſm.

And when they *Chriſtened* meeting houſes, they poured oil on them, ſinging the words

of Jacob; "*This is no other than the house of God; how dreadful is this place!*"

CENTURY X.

Until this Century none ever pretended that Infant baptiſm was any thing more than an *Apoſtolic tradition;* and the firſt who was publicly known, in the Church, to attempt a proof of it, from ſcripture, was one *Smaragdus*, his words are theſe; "little infants "are to be baptized, becauſe it is ſaid, "*Suffer little children to come unto me and* "*forbid them not*, &c. hence (ſaith he) the "holy *Mother Church*, doth beget the inno- "cent infant into a holy and pure ſtate, by "the grace of baptiſm."

In this century they added a new form of conſecrating the baptiſmal water; which was *this;*

1ſt. The Prieſt's *hand* muſt be ſtretched over the water, as Moſes ſtretched his over the Red Sea.

2nd. The Prieſt muſt *blow* upon it, as the wind blew upon the Red Sea.

3rd. The Prieſt muſt hold a lighted *Taper* over it, to anſwer the type of the fiery Pillar.

4th. That as they entered the Red Sea in the night; ſo baptiſm ſhould be adminiſtered in the evening. *Page* 239 ——

The *Priest*, the *sponsor* and the *Child*,

were ordered to wear white clothes at the time of baptizing.

Vossius says in his book, *de bapt. page* 158. "The church of Rome used to baptize Men, women and children naked, in order that they might therein be as in a state of innocency, and be as naked in their second, as in their first birth.

CENTURY XI.

In this Century it was asserted that the devil, by the faith of the Parents, might be cast out of the children in baptism, as the woman of Canaan, mentioned in Matthew xv. 22, had the devil cast out of her daughter.

See Magd. p. 171.

To the rite of baptism the clergy added, that salt should be put in the mouth of the child. *Page* 261.

CENTURY XII

In this 12th century, the clergy first taught that baptism was the same as circumcision.

Barnard says *Magd.* p. 599.

"As children of old were circumcised without, or against their wills for their salvation; so may they now be baptized." Peter Cluniacensis says, *Book* 1, *Eph* 2," shall the children of the Jews be saved with the sacrament of circumcision, and shall not the children of

chriſtians be ſaved with the ſacrament of baptiſm ?"

☞ While taking an impartial view of the origin, riſe and progreſs of *infant Baptism*, and of the manner in which it has been handed forward to the preſent generation in the Church, finding in the mean-while that there are ſcarcely two *Centuries* in which it is alike, it will be left to the judicious reader to judge and determine, whether it be an invention of the *Priest* or an invention of God ?

[*To be continued*]

A

SCRAP FROM THE EARL

OF

ROCHESTER

Laying his hand on the Bible, he would ſay, " There is true philoſophy. This is the wiſdom that ſpeaks to the heart. A bad life is the only grand objection to this book.

Earl of Rochester.

AN

ADDRESS,

TO

AMERICA.

Citizens of Columbia;

No. 1. To you, *firstly*, in a ſpecial manner, as a Nation peculiarly favoured of God, is the *Meſſage* of the Millennium, or *New Jeruſalem eſtate*, directed, and addreſſed; and *that* in the *Columbian language*——not *only* that you may the better underſtand it, but, that through you (under a tolerant, liberal, and enlightened government) may be communicated unto others abroad, the knowledge of the ſecond *Advent* of the *Lord*.

No. 2. As it is the good pleaſure of the Lord, to make choice of an individual, for the communication of the knowledge of his will and purpoſes unto other individuals, and through them to his church at large, even ſo, he has been pleaſed to make choice of COLUMBIA, as the *Seat* of ſpiritual light and liberty, for the communication of the knowledge of his will and purpoſes, relative to the divine government, unto the individual nations

round about her, and through *them* to the world at large.

No 3. O Columbia! why would you put from you your greateſt bleſſings, your moſt Valuable privileges? why ſtand at a diſtance and contemn the hand that holds the *Olive-branch?* why refuſe kind heaven's friendly offer and ungratefully reſiſt the good economy of God? why turn a deaf ear to the heavenly call?——

No 4. One bleſſing after another has been heaped into your boſom—— and what nation on the earth has been equally bleſſed?——for which of thoſe bleſſings do you reſiſt your divine benefactor?——"*many good works has the Lord done for you;—for which of those do ye stone him?*"

No. 5 All the rich benefits, wherewith you have been loaded from heaven, were deſigned, not only with a right uſe of them, to make you happy, nor yet merely to gratify the Animal deſires, but, to qualify you for a becoming diſcharge of ſuch duties as are incumbent on you for the glory of the creator and good of ſociety; to qualify you for the due performance of ſuch injunctions as the Lord hath enjoined for the ſafety and real well-being of yourſelf, as a ſocial body, and the world of Mankind at large, as the objects of Gods love. As through the inſtrumentality of an individual *man* the Millennium is firſt to be promulgated in Columbia, even ſo, by, or through, the enſtru-

mentality of Columbia, as an individual Nation is the ſame firſt to be promulgated in the whole world, in every language——Behold the wiſdom of the divine preſcience in *this* !

No. 6. To this *End* was this vaſt Continent deſigned of God long ere it was diſcovered by Columbus and for this purpoſe has it ever been kept, under the divine preſcience, as a place of general rendezvous for all Nations, languages and tongues.

No. 7, Doubtleſs this happy country with its beautiful rivers (ſometimes called ſtreams) and handſome Lakes (ſometimes called broad rivers) were ſhewn, in viſion, unto the prophets Ezekiel and Daniel and unto John the revelator, as the grand Aſylum for the oppreſſed Church, and as the happy place intended of God for religious, liberty and divine Truth to rear their ſtandard. Ever ſince the firſt ſettlement, of this our free and highly favoured Country, has every political occurrence and tranſaction (under the univerſal preſcience of him by whom Kings reign and Princes decree juſtice) unitedly tended to this one *point*. until at length things have become ripe and ſhe who has travailed and ſtruggled, in the wilderneſs, is now ready to bring forth.

No. 8. The highly favoured nation, who has been pregnant with one of the greateſt events of time, is now ready to exhibit a ſcene which ſhall produce joy to the whole Earth.

No 9. In all our national occurrences and ſtruggles, through which our heavenly parent has ſafely conducted us, the *Lord* had his own purpoſes in view :——nor did he load Columbia with ſo many peculiar *Benefits* merely to gratify the carnal mind and pleaſe the Animal deſires, but for the effecting of his own great and good work, in the promulgation of the latter-day Church.

No. 10. O, *Columbia !* behold thy bleſſings and Be grateful :——behold their *Ultimate*, and the glorious deſign of the Creator in the ſame :———call into view the goodneſs of thy Benefactor and rejoice in the enjoyment.—Is not this the Lord's doing and is it not marvellous in our eyes ?

No. 11 O people, peculiarly bleſſed ! receive the congratulations of a friend :—a brother :—a Citizen :—a native of this favoured Country.

No. 12. Truly " *our lines have fallen in pleaſant places and the Lord has granted us a goodly heritage.*" But, how ſhall a Man who has loſt his appetite, know how to prize a delicious feaſt ?

No. 13. How then ſhall I addreſs myſelf to the ſcorner ; to the ſelfiſh and proud man of the Earth ; whoſe earthly portion is all the God he knows or has any diſpoſition to adore ?—the ways of God are fooliſhneſs to him, and an attempt to call his attention to things divine and ſacred is provoking him to mock and

ſpurn at his creator—it is like caſting Pearls before ſwine and giving that which is holy unto dogs.

No. 14. While he reaches forth his arms to graſp the world he contemns the God who ſupports him; thus he barters away his poor ſoul for the carnal gratification of a moment, and ſells immortal pleaſures for a little worldly traſh.

No. 15. Beware ye ſcorners, and *earthly minded*, leſt that come upon you, which is written "*Behold ye deſpisers and wonder and* "*periſh: for I work a work in your days, a* "*work, which ye ſhall in no wiſe believe, tho' a* "*man declare it unto you Acts* xiii. 41."

No. 16, The Mountain of the Lord's Houſe, or true viſible form of Gods genuine church, is now about to be exhibited and eſtabliſhed upon the top of the mountains and exalted above the hills, ſo as all Nations may flow unto it.

No. 17. In order to render *this*, divinely compoſed *Form*, viſible to the world the whole ſyſtem muſt be compoſed of natural principles, and the ſame will be ſtrictly philoſophical and Ethical.

No. 18, While true philoſophy and ſound Ethics are found to claſh with or ſtand oppoſed to, the religion of the day or while theſe are found to be repugnant to that ſyſtem which compoſes the viſible Form of worſhip, advocated by the votaries of religion, enlighten-

ed men and the well informed mind in general will have good grounds for an objection to it, and may find juſt reaſons and invincible arguments to oppoſe it.

No. 19. It follows then, of course that as divine light and true information prevails amongſt mankind, the more objectionable that religion will be found which in its nature is evidently repugnant to true Phyſics and ſound Ethics——The only way that religion can be freed from Juſt objections, in an enlightened age, is by ſhewing it to be perfectly conſiſtent with both *theſe* and truly ſcientifical;—then, genuine logic, true philoſophy, and ſound Ethics, in the well informed and Judicious mind, will combine to enforce a conviction of its truth, of its propriety, of its neceſſity and of its real importance to the world: & the genuine Philoſopher and ſound Politician will become its powerful Advocates.

"*In the regions of ignorance Tyranny reigns —it flies before the light of ſcience.*"

FRANKLIN.

"*The imperfections of Government are the only permanent ſource of the vices of Mankind.*"

Rouſeau.

No. 20 The corruptions of Theology have laid the foundation for and given birth to thoſe imperfections and Tyranny, while they have

equally effected a removal of ſound Ethics from the Church.———Thus have the Clergy taken way the Key of the divine Empire and all the powers of government from the ſaints; for the corruptions of theology, introduced by the Prieſthood, neceſſarily tended to a corruption of Ethics while theology and ethics were connected, and this made it neceſſary to ſeparate the true principles of government(which are politics) from theology; and thus politics were thrown out of the Church, by real neceſſity, for the Univerſal benefit of mankind.

No. 21 But glory to the name of the Lord God Omnipotent, the time is not far diſtant when the Kingdom and the dominion and the greatneſs of the kingdom under the whole heaven, ſhall be given to the people of the ſaints of the moſt high, &c. then ſhall Jehovah be king of the whole Earth and this king, by viſible Agency ſhall reign in righteouſneſs, adminiſtering and executing the principles of eternal and unchanging rectitude; and the ſaints, as princes under him, ſhall rule in judgement. See Iſai xxxii. 1. The viſible form of the true Church ſhall compriſe in it a ſyſtem of divine Diſcipline, in which ſhall be contained all the principles and powers of political, as well as ſpiritual, government for the whole world.

No. 22. The viſible Church then will be found the true and only proper *Seat* of genuine Empire, and all Error and miſrepreſenta-

tion (which have ever been the irreconcilable enemies of virtue and genuine religion, and the powerful opponents of true morality and happineſs) ſhall be compleatly done away, and truth and rectitude ſhall reign triumphant.

No. 23. Then will the Lord (as his prophets have declared ſince the world began, according to his moſt ancient promiſes) execute true Judgement* in the earth, by the agency of the ſaints who ſhall act as *Princes* under the *King* of kings in the execution of the divine decree:—but why doſt thou tarry O my ſoul? —the time is now come, the decree is gone forth, the Table, or ſyſtem in connection with its own Agency, is prepared:——ariſe therefore ye princes aſſert your rights and anoint the *Shield*; and as the Jews ſaid "*we have no King but Cesar*," ſo let every genuine chriſtian ſay "*we have no legislator but God.*"

No 24. Jehovah *only* is our *King* and he ſhall be King of the whole earth.

No. 25. How triumphant and joyful will the Church appear & how contemptible the wisdom and dignity of this world, when the Lord (by his own agency reigns in Mount Zion, & in

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* *To Judge, is to Adminiſter and execute the genuine principles of divine equity and right in society between man and man.*

Jeruſalem, and before his ancients gloriously. See Iſai. xxiv. 23.

No. 26. Glorious things are ſpoken of thee O City of God; for the Law * ſhall go forth of Zion and the word of the Lord from Jeruſalem: yea! Kings ſhall ſeek inſtruction at thy threſhhold, nations ſhall come to thy light and Kings to the brightneſs of thy riſing; thou ſhall be called the perfection of beauty and the whole earth ſhall be joyful in thy conqueſt: in thy victory the reign of God ſhall be eſtabliſhed in the earth, ſo as that the nations of the world ſhall know and acknowledge Jehovah, Politically as well as ſpiritually to be the King of

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* *The Law of God is Eternal as his nature: it is a ſyſtem of eternal rectitude:—a ſyſtem of divine principles, which in their nature are as ſelfexiſtent and unchanging as is the nature of Deity himſelf.——This Law is compoſed of the ſelfexiſtent and unalterable principles of infinite propriety; which always did exiſt (without beginning) by natural neceſſity, in and cœval with the nature of God. To this law God never annexed any penalty. Miſery and death are the effects, not of eternal Juſtice, but, of SIN; Sin is of that malignant and criminal nature as to produce its own penalty; nor is damnation the act of God or of juſtice, but the enevitable effect of ſin, which is the act of the creature under the influence and dominion of the devil.*

(To be continued.)